The Subject of Dr. Talmage's Discourse.

ADVICE TO PEOPLE WHO SEEK

The Pathway to Salvation-Dr. Talmage Visits the Spot Where the Filgrims Embarked for America.

Lospos, Sept. 11. - Another busy week of Dr. Talmage's preaching tour has just ended. After conducting servloss before tramense sudiences at Swansea, Exeter and Bristol, he preached four times in Plymouth to the largest religious gatherings ever witnessed in that city. Before leaving Plymouth the mayor, at a public meeting at which many clergymen were present, thanked the American preacher for the great good his sermona had produced in awakening the community. Dr. Talrusge on the day of his departure was driven to the wharf and alighted at the top of the flight of stone steps down which the pilgrim fathers went when they embarked on the Maydower to seek the New World.

The sermon selected for today is entitled, "The King's Highway," the text chosen being framh xxxv, 8-10; "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring mon, though fools, shall not err therein No lien shall be there, nor any ravenous beast shall go up thereon. It shall not be found there, but the refermed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs and evertueting joy upon their heads; they sha's obtain joy and gladness, and sorrow and sighing shall fice

There are thousands of people here this morning who want to find the right road. You sometimes see a person halting at crossronds, and you can tell by his looks that he wishes to ask a question as to what direction he had better take. And I stand in your presence this morning conscious of the fact that there are many of you here who realize that there are a thousand wrong roads, but only one right one, and I take it for granted that you have come in to ask which one it is. Here is one road that opens widely, but I have not much faith in it. There are a great many expensive toligates scattered all along that way. Indeed at every rod you must pay in fears, or pay in flagellations. On that road, if you get through it at all, you have to pay your own way, and since this differs so much from what I have heard in regard to the right way, I believe it is the wrong way. Here is another road. On either side

of it are houses of sinful entertainment, and invitations to come in and dine and rest, but from the looks of the people who stand on the plazes I am very certain that it is the wrong house and the wrong way. Here is another road. It is very beautiful and macadamized. The horses' hoofs clatter and ring, and they who ride over it spin along the highway until suddenly they find that the read breaks over an embankment, and they try to halt, and they saw the bit in the mouth of the fiery stord and cry "Whea! whoa!" But it is too late, and -crash!they go over the embankment. We shall turn this morning and see if we cannot find's different kind of a road.

THE APPLAN WAY. You have heard of the Appian Way. It was three hundred and fifty miles long. It was twenty four feet wide, and on either side the road was a path for foot passengers. It was made out of rocks cut in hexagonal shape and fitted together. What a road it must have been! Made of smooth, hard rock. three hundred and fifty miles long. No wonder that in the construction of it the treasures of a whole empire were exhausted. Because of invaders, and the elements, and time—the old conqueror who tears up a roud as he goes over itthere is nothing left of that structure excepting a ruin. But I have this morning to tell you of a road built before the Appian Way, and yet it is as good as when first constructed. Millions of souls have gone over it. Millions more will come.

The proposts and apostles, too, Pursued this road while here below: We therefore will, without diamay, Still walk in Christ the good old way.

'An highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon. It shall not be found there, but the redoesned shall walk there, and the ransomed of the Lord shall return, and gome to Zion with songs and averlacting joy upon their heads; they shall obtain juy and gladness, and norrow and sighing shall fly away!"

First, this roud of the text is the king s highway. In the diligence you dush over the Bernard pass of the Alps, mile after mile and there is not so much as a pabble to jur the wheels. You go over bridges which cross chasms than make you hold your breath, under projecting rock; along by dangerous precipioest through tunnels adrip with the meltings of the giacters, and, perhaps for the first time, learn the majesty of a road built and supported by government authority. Well, my Lord the king decides to build a highway from earth to heaven. It should span all the



Help pourself you're a suifer the medicine nafis been pre-aged respectable

discusse psychiat to the sex discreping pains, displayments, and other was it's a positive ransely. It means a now life, and a songer one, for every describe woman. In every case for which it's recommended it gives established. It's generate food to do no, or the money is requisited. It impreves the money is required to the notion of the control of the co

erature, improbes the blood, dispole action and positive, produces referenting along, dispole indication and personal and implies indication and recognition. It is a legitimate modification of a beringage. Contains no significant for indication to service or sugar to some for confinite to the atomical and service distributed to the composition. Therefore, that the part off with some sections composite services in the distributed to the composition of the comp

WORD OF THE LORD should tunnel all the mountains of should tunnel all the mountains of earthly difficulty; it should be wide enough and strong enough to hold fifty cusand millions of the human race, if so many of them should ever be born. It should be blasted out of the "Rock of Ages," and cemented with the blood of the Cross, and be lifted amid the shout ing of angels and the execuation of dev-

The King sent his Son to build that road. He put head and hand and heart to it, and after the road was completed. waved his blistered hand over the way crying, "It is finished," Napoleon paid fifteen million france for the building of the Simplen road, that his causes might go over for the devastation of Italy, but our King, at a great expense, has built a road for a different purpose that the banners of heavenly dominion might come down over it and all the redeemed of earth travel up over it.

A FINE THOROUGHFARE. Being a King's highway, of course it is well built. Bridges splendidly arched and buttressed have given way and crushed the passengers who attempted to cross them. But Christ, the King, would build no such thing as that. The work done, he mounts the chariot of his love, and multitudes mount with him, and he drives on and up the steep of heaven amid the plaudits of gazing worlds! The work is done-well donegloriously done -magnificently done!

Still further-this road spoken of is : clean road. Many a fine road has become miry and foul because it has not been properly cared for; but my text says the unclean shall not walk on this one. Room on either side to throw away your sins. Indeed, if you want to carry them along, you are not on the right road. That bridge will break, those overhanging rocks will fall, the night will come down, leaving you at the mercy of the mountain bandits, and at the very next turn of the road you will perish. But if you are really on this clean road of which I have been speaking, then you will stop ever and anon to wash in the water that stands in the busin of the eternal rock. Aye, at almost every step of the journey you will be crying out, "Create within me a clean

If you have no such aspirations as that it proves that you have mistaken your way, and if you will only look up and see the fingerboard above your head you may read upon it the words, "There is a way that seemeth right unto a man, but the end thereof is death." Without holiness no man shall see the Lord, and if you have any idea that you can carry along your sins, your lusts, your worldliness and yet get to the end of the Christian race you are so awfully mistaken that, in the name of God, this morning I shatter the delusion.

Still further, the road spoken of is a piain road. "The wayfaring men, though fools, shall not err therein"that is, if a man is three-fourths an idiot he can find this road just as well as if he were a philosopher. The imbecile buy, the laughingstock of the street, and followed by a mob hooting at him, has only just to knock once at the gate of heaven and it swings open, while there has been many a man who can lecture about pneumatics and chemistry, and tell the story of Faraday's theory of electrical polarization, and yet has been shut out of heaven. There has been many a man who stood in an observatory and swept the heavens with his telescope, and yet he has not been able to see the Morning Star.

Many a man has been familiar with all the higher branches of mathematics and yet could not do the simple sum, "What shall it profit a man if he gain the whole world and lose his own soul?" Many a man has been a fine reader of tragedies and poems and yet could not trend his title clear to mansions in the Many a man has botanized across the continent and yet did not know the "Rose of Sharon and the Lily of the Valley." Bat if one shall come in the right spirit, asking the way to heaven, he will find it a plain way. The pardon is plain. The peace is plain, Everything is plain.

He who tries to get on the road to heaven through the New Testament teaching will get on beautifully. He who goes through philosophical discussion will not get on at all. Christ says, "Come to me, and I will take all your sins away, and I will take all your troubles away." Now, what is the use of my discussing it any more? Is not that plain? If you wanted to go to London, and I pointed you out a highway thoroughly laid out, would I be wise in detaining you by a geological discussion about the gravel you will pass over, or a physiological discussion about the

muscles you will have to bring into play? After this Bible has pointed you he way to beaven, is it wise for me to letain you with any discussion about the minre of the human will, or whether the atenement is limited or unlimited There is the road-go on it. It is a plain

This is a faithful saying, and worthy of all acceptation, that Christ Jesus sme into the world to save sinners." And that is you, and that is me. Any ittle child here can understand this as well as I can, "Unless you become as a little child, you cannot see the kingdom of God." If you are saved, it will not be as a philosopher, it will be as a httle child. "Of such is the kingdom of beaven." Unless you get the spirit of little children, you will never come out at their glorious destiny. THE SAFE ROAD.

Still further, this road to heaven is a safe mad. Sometimes the traveler in those ancient highways would think himself perfectly scenre, not knowing there was a lion by the way burying his head deep between his paws, and then when the right moment came, under the fearful spring, the man's life was gone and there was a manled carcass by the roadshie. But, says my text, "No lion shall be there." I wish I could make you feel this morning your entire se-corder. I tell you plainly that one minute after a man has become a child of God he is as safe as though he had been ten themsand years in beavan. He may slip, he may stide, he may attinible, but he carmet be destroyed. Kept by the power of Ged through faith unto com-

plets estration. Everiastingly safe. The severest frial to which you can subject a Christian man le to kill bles, and that it giory. In other words, the worst thing that can happen a child o tied is leaven. The body is only the old alippers that he throws saids just before parting on the sandals of light. Horsonl, you cannot hart it. Mo fires can consense it. He finds can drown it. No dertis can exptore is,

Firm and unmoved are they Who rest their souls on God; Fixed as the ground where David stood

rits soul is safe. rits reputation is safe. Everything is safe. "But," you say, "suppose his store burns up? Why, then it will only be a change of investments from earthly to heavenly securities. "But," you say, "suppose his name goes down under the hoof of scorn and contempt?" The name will be so much brighter in glory. "Suppose his physical health fails?" God will pour into him the floods of everlasting health, and it will not make any difference. Earthly subtraction is heavenly addition. The tears of earth are the crystals of heaven. As they take rage and tatters and put them through the paper mill and they come out beautiful white sheets of paper, so often the rags of earthly destitution, under the cylinders of death, come out a white scroll upon which shall be written eternal

emancipation. There was one passage of Scripture the force of which I never understood until one day at Chamounix, with Mont Blanc on one side and Montanvent on the other, I opened my Bible and read, "As the mountains are around about Jerusalem, so is the Lord around about them that fear him. The surroundings were an omnipotent commentary. Though troubles assail and daugers affright, Though friends should all fall and foes all

unite. Yet one thing secures us, whatever betide-

A PLEASANT BOAD. Still further, the road spoken of is a pleasant road. God gives a bond of indemnity against all evil to every man that treads it. "All things work together for good to those who love God." No weapon formed against them can prosper. That is the bond, signed, sealed and delivered by the President of the universe. What is the use of your fretting, O child of God, about food? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them." And will he take care of the sparrow, will he take care of the hawk, and let you die? What is the use of your fretting about clothes? "Consider the lilies of the field. Shall he not much more clothe you, O ye of little faith? What is the use of worrying for fear something will happen to your home? "He blesseth the habitation of the just." What is the use of fretting lest you will be overcome of temptations? "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to

escape, that ye may be able to hear it." Oh, this king's highway! Trees of life on either side bending over until their branches interlock and drop midway their fruit and shade. Houses of entertainment on either side the road for poor pilgrims. Tables spread with a feast of good things and walls adorned with apples of gold in pictures of silver, I start out on this king's highway, and I find a harper, and I say, "What is your name?" The harper makes no response, but leaves me to guess, as with his eyes toward heaven and his hand upon the trembling strings this tune comes rippling out on the air: "The Lord is my light and my salvation. Whom shall I fear? The Lord is the strength of my life. Of whom shall I be afraid?"

I go a little farther on the same road and meet a trumpeter of heaven, and I say, "Haven't you got some music for a tired pilgrim?" And wiping his lip and taking a long breath, he puts his mouth to the trumpet and pours forth this strain: "They shall hunger no more, neither shall they thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall lead them to living fountains of water, and God shall wipe away all tears from their eyes,"

I go a little distance farther on the same road, and I meet a maiden of Israel. She has no harp, but she has cymbals. They look as if they had rusted from sea spray, and I say to the maiden of Israel, "Have you no song for a tired pilgrim?" And like the clang of victors' shields the cymbals clap as Miriam begins to discourse, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and the rider bath he thrown into the sea." And then I see a white robed group. They come bounding toward me, and I say, "Who are they? The happiest, and the brightest, and the fairest in all heaven-who are they?" And the answer comes, "These are they who came out of great tribulations, and had their robes washed and made white with the blood of the Lamb.' THE TERMINUS.

I pursue this subject only one step farther. What is the terminus? I do not care how fine a road you may put me on, I want to know where it comes out. My text declares it, "The redeemed of the Lord come to Zion." You know what Zion was. That was the King's palace. It was a mountain fastness. It was impregnable. And so heaven is the fastness of the universe, No howitzer has long enough range to shell those towers. Let all the batteries of earth and hell blaze away; they cannot break in those gates. Gibraltar was taken; Sebastopol was taken; Babylon fell: but those walls of heaven shall never surrender either to human or satanic besiegement. The Lord God Almighty is the defense of it. Great capital of the universe! Terminus of the King's highway!

Dr. Dick said that, among other things, he thought in heaven we should study chemistry and geometry and conic sections. Southey thought that in heaven he would have the pleasure of seeing Chaucer and Shakespeare. Now Dr. Dick may have his mathematics for all efernity, and Southey his Shakespeare. Give me Christ and my old friendsthat is all the heaven I want, that is heaven enough for me. O garden of light, whose leaves never wither, and whose fruits never fail! O banquet of field whose succetness never palls the taste, and whose guests are kings for ever! O offy of light, whose walls are salvation, and whose gates are praised O palace of rest, where God is the monarch and everlasting agos the length of his reign! O song lowder then the surf beat of many waters, yet noft as the

whisper of cheraband When my last wound is healed, when the last hearthroak is ended, when the last tear of earthly sorrow is wiped. away, and when the released of the Lord shall come to Zion, then let the harpers take down their harps, and all the trumpaters take down their trum pets, and all serves beaven there be shiers of mercing stars, choose of while robed victors chorus of martyrs from moder the throne, obcreased ages,

thorus of worlds, and there be but one song sung, and but one name spoken, and but one throne honored-that of Jesus only.

Admirable Training. A man who has a well deserved repuration for discovering admirable traits in people was saked one day how he had sequired the happy faculty.

"It isn't a faculty," said the gentle-man, with a quiet smile. "It is a habit, and it sprang from the early training of s mother who always said. There is good in every man, woman and child in this world; you have only to look well to find it." This gentleman, as a boy, was one of a

family of seven children. It was an unwritten law of the household that "people" were only to be discussed at one time, namely, at the supper hour, when the whole family was assembled. By "people" were meant private individ-uals. Public characters, those who had name and fame, were regarded as "things," to be talked of with books, music, games and other matters of interest at any time.

If any one had comments on friends or acquaintances to make these were reserved for testime. Then perfect freedom of expression was allowed; but it was well understood that the purpose of the talk was to find good points in those under discussion and to throw as thick a veil of charity as possible over

their faults and failings.
It was surprising to see how speedily the person who made an unfavorable criticism was routed by the storm of contrasting statements which rattled about his head. Wrong doing was never made light of, but some good was sure to be found and mentioned.

"Wasn't there some danger of inculcating flattery and insincerity?" inquired the listener whose first question had called forth these facts.

"I hardly think so," replied the other with a somewhat quizzical expression. "I have found in my experience that flattery is seldom wasted on the absent, and insincerity has slight hold in a spirited family discussion." - Youth's Companion.

Alexander's Death Mask. When Hamlet said that Alexander died, Alexander was buried, Alexander returneth to dust, he overlooked the fact that Alexander's dust, instead of being converted into loam to stop a beer barrel, was preserved from corruption by the process of embalming and from external injury by being cased in the most precious of metals. Pettigrew, in his "History of Egyptian Mummies," says of the death mask of Alexander that "it was a sort of chase work, and of such a nature that it could be applied so closely to the skin as to preserve not only the form of the body, but also to give the expression of the features to the coun-

He does not quote his authority for this statement, but it is unquestionably derived from the account of the death and burial of Alexander written by Diodorus Siculus, who said: "And first a coffin of beaten gold was provided, so wrought by the hammer as to answer to the proportions of the body. It was half filled with aromatic spices, which served as well to delight the sense as to prevent the body from putrefaction." Then follows a description of the funeral chariot, and of the long line of march from Babylon to Alexandria, where Augustus Cassar saw the tomb 300 years later, but there is no reference to a mask of Alexander's face in gold .- Laurence Hutcon in Harper's.

He Was the Man. They were discussing religious ques-

Said Brown-I tell you that if the other animals do not exist after death, neither does man. There is no difference between a man and a beast. Deacon Jones (demurely)-If anybody

could convince me of that, Brown, it would be you.-Boston Transcript.

Professor Potterby-Will you illus-

trate the difference between belief and faith, Mr. Binks? Binks-Yes, sir. The father believes that his children are the smartest in the neighborhood, while the mother knows

they are .- Indianapolis Journal. Interesting.

Harper's Bazar.

"I gathered those leaves at Newport last autumn," said Ethel, showing her callection of leaves to young Saphead. "Really! How interesting! Just think, perhaps some of our best families have walked on those leaves!" said Saphead .-

Headache and Dyspepsia. William E. Rockwell, No. 512 West 57th street, New York, says: "I have been a martyr to bilious headache and dyspepsia. Any indis-cretion in diet, overfatigue or cold, brings on a fit of indigestion, followed by a headache lasting two or three days at a time. I think I must have tried over twenty different remedies, which were recommended as certain cures by loving friends, but it was no use. At last I thought I would take a simple course of purgation with Brand reth's pills. For the first week I took two pills every night, then one pill for thirty nights; in that time I gained

had an ache or pain since."

Disease in one part of the body will eventually fill the whole body with disease. Every year or two some part of the system grows weak and begins to decay. Such part should be re-moved at once, and new matter he allowed to take its place. There's no need of cutting it out with a surgeon's scalpel. Purge away the old, diseased and wormout parts with Brandreth's

three pounds in weight, and never have



LANE'S MEDICINE

A separation state convention to assume a mention of the supreme court in prace of Albem b. Morse research, and a candidate for secretary of state in place of lumined k. Soper, resigned, and for the transaction of other basics with section of the resigned and for the transaction of other basics with section of the resigned and for the transaction of other basics as with section at transaction of the resigned of the state of the resignation adopted at urand linguist, May in left, every county will be entitled to one designate for each sol of the total unit care can for governor at the last state election [November 1886, and one andational designate for every fraction amounting to all, but each organized county will be entitled to a least one foreignte.

Inder the resolution of loos, no delegate will be entitled to a seat in the convention whe does not reside in the county he introduces to represent.

The delegates from each congressional district are requested to meet in excess at 12 velock moon or the day of the sanwantion to select candidates as follows, to be presented to the state convention for confirmation. One vice-president, one assistant secretary, one member cach of the committee on "Tredentian," "Permanent Organization and Order of Business" and "Resolutions," and for the transaction of such other business as they may see fit.

In compliance with the resolutions adopted in Defroit June 2, 1800, the secretary of each

see fit.

In compilance with the resolutions adopted in Detroit June 28, 1880, the secretary of each county convention is requested to forward to the secretary of the state central committee. No. 40 West Feet street, Detroit, by the earliest mail after the delegates to the state convention have been chosen, a certified list of such delegates from their respective counties, as are entitled to seats in the convention.

William B. Bayes, Secretary,

REPUBLICAN COUNTY CONVENTION. REPUBLICAN COUNTY CONVENTION.

The republicans of Kent county will meet the convent on at the headquarters of the Lincoin club in the city of Grand Rapids, September 25, at 19 o clock a. m., for the purpose of nominating candidates for county officers to be voted for at the general election to be held November 8, 1880, and for the purpose of electing 47 delegates to the state convention called in Grand Rapids, September 27, to nominate a justice of the supreme court in place of Allen B, Morse, resigned, and a candidate for secretary of state, in place of Daniel E. Soper, resigned, and a candidate for secretary of state, in place of Daniel E. Soper, resigned, and district convention, held in Grand Rapids, September 23, and the transaction of such other business as may properly come before the convention.

Each township and ward is entitled to three delegates.

delegates.
By order of committee, L. M. SELLERS, GEO. W. BUNNELL, Chairms 17TH DISTRICT SENATORIAL CON-

17TH DISTRICT SENATORIAL CON-VENTION.

The republicans of the seventeenth senator-ial district, comprising the townships of Kent county and the tenth and eleventh wards of the city of Grand Rapids, will meet in con-vention on Tuesday, October 4, at 1.35 p. m., at Houseman's hall, corner Hall street and Madison avenue, in the city of Grand Rapids, for the purpose of nominating's candidate for state senator, to be voted for at the general election to be head November 8, 1892. Each township and ward is entitled to three dele-gates.

Ty order of county committee.
GEO. W. BUNNELL. L. M. SELLERS.
Secretary. Casirms

CALL FOR REPUBLICAN LEAGUE

CONVENTION.

Dermort, Mich., Sept. 8, 1892.

The fifth annual convention of the Michigan League of Republican Clubs is hereby called to meet in Hartman's hall, in the city of Grand Bapids, at 10 o'clock, a. m., on Tuesday, September 3, 1892.

In accordance with article 5 of the constitution, each club will be entitled to three delegates in said convention, but each club shall cast but one vote.

The business of the convention will embrace reports of State League officers, the election of officers, and such other matters as may properly come before the meeting.

All clubs, whether regularly enrolled in the League or not, are invited to participate in this convention, and republicans generally are cordially asked to be present.

The Republican State Convention, to nominate candidates for Justice of the Supreme Court and Secretary of State, to fill vacancies, will be held in Grand Ropids on the afternoon of the same day.

In the evening a league mass meeting will be held and will be addressed by entinent republicans of state and national reputation.

Reduced fares will probably be secured on all railroads.

JOHN PATTON, Jm., President.

CHAS, E. BANTER, Secretary.



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Miss Lettle Carson of Sar-shas, Miss. weres. I have been remined with terriple hinduste for about two years and could not pol any living to July on, but At leas a Triped advance me fortake RESTORES FOSI Fore Brunous Steen Herenge which I did and after taking two boilton I have not had the heatselfs state."

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